



Christian agencies oppose government's changes to Young Offenders Act

Alan Doerksen

ST. CATHARINES, Ont. — The federal government is close to approving changes to the Young Offenders Act that will lengthen maximum prison sentences for murder and allow young offenders to be transferred to adult courts. But Christian agencies such as The Church Council on Justice and Corrections (CCJC), Victim Offender Ministries and The John Howard Society of Ontario are against the proposed changes.

Under the changes to the Young Offenders Act, which governs youths aged 12 to 17,

the maximum penalty for a murder conviction would be increased from five to 10 years in prison. Bill C-37, which is now before the Senate for approval, would also put the onus on 16- and 17-year-olds charged with murder to show why they should be tried in youth court rather than adult



Jocelyn and Frank Toope.

court.

CCJC is "not in agreement with the tone and general direc-

tion of the amendments," says communication co-ordinator Rick Prashaw, but the legislation is "in keeping with the mood of the country." Recently, there has been a strong public reaction against crimes such as the Montreal murder of Frank and Jocelyn Toope, a retired Anglican minister and his wife. Three young people, aged 13, 14 and 15, have been charged with the killings.

Sense of moral outrage

"Murders like that really touch a raw nerve in the public," says Prashaw. "There's

a sense of moral outrage." Such violent crimes are rare but get much media attention, he says. But Bill C-37 would make no difference in a case like the Montreal murders because young people don't think about the time they'll have to serve when they "kill for a thrill," says Prashaw. "The law is not going to be a deterrent for them."

Despite the media publicity given to violent crimes by youth, most young offender cases continue to be minor offenses, says Prashaw.

See AGENCIES p. 2...

B.C. Christian school experiences phenomenal growth

James Kwantes

ABBOTSFORD, B.C. — The Abbotsford Christian School began operating in 1953 with 75 students meeting in a church basement. Today, over 1,200 students are part of what has be-

come the largest independent school system in B.C. and the largest Christian school system in Canada.

Construction has begun on a \$4.5 million secondary school expansion and renovation

project, scheduled to be completed by September 1996. John Kampman, an Abbotsford Christian school pioneer and long-time principal, attended the ground-breaking ceremony. He said he never dreamed the

school would grow as fast as it has.

"I don't think anybody in the first 25 years imagined the school would grow to this size," Kampman said. "Expansion outside the Christian Reformed community made it possible."

Henry Contant, a former principal who is now development director for the Abbotsford Christian School, says the "phenomenal growth" the school has experienced in the last decade made the project necessary.

"When I started as principal of the elementary school eight years ago, there were 450 students in the entire system," he says. "We've gone from 450 to 1,250 in a span of eight years."

Many portables

The ground-breaking ceremony for the project was held almost 10 years to the day after

an arsonist's fire had destroyed the elementary school. The newly-constructed school was soon filled, and in 1992 a second elementary school campus opened to accommodate increasing numbers of students. In spite of this, the fields of both the old elementary school and the high school are currently filled with portables doubling as classrooms.

Development director Contant says the fundraising drive

See ABBOTSFORD p. 3...

Spring in Stanley Park, Vancouver



When all the world is young, lad,
And all the trees are green;
And every goose a swan, lad
And every lass a queen;

Then hey for boot and horse, lad,
And round the world away;
Young blood must have its course, lad,
And every dog his day.

"Young and Old" by Charles Kingsley

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News

Agencies want alternatives to longer prison terms

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The main challenge of dealing with young offenders is "how do we denounce the behavior but not give up on the young person responsible?" says Prashaw. "Just putting them away for 10 years isn't going to help society in the long run."

As an alternative to longer prison sentences, CCJC endorses a restorative approach to justice that seeks to repair the harm caused by crime by responding better to the needs of victims and offenders. A recent CCJC press release states: "Existing YOA [Young Offenders Act] measures such as restitution, reparation, community service orders and victim-offender encounters should be expanded and preferred over incarceration, except for the handful of truly dangerous young offenders. A restorative

approach to justice would still denounce criminal behavior and express society's abhorrence without making the offender an outcast."

Wayne Northey, director of Victim Offender Ministries (part of the Mennonite Central Committee of Canada) agrees with Prashaw that public opinion in Canada has affected Bill C-37. "Public perception is that young people are getting off light" when convicted of crimes, says Northey. But referring to the Montreal murders, he says, "what these kids did is not in a vacuum." From a biblical point of view, individuals must be seen in the context of their community, he says.

Agencies consulted late

Northey criticizes the federal government for consulting groups like his after the legislation had already been

developed. As an alternative to Bill C-37, VOM has suggested that the government encourage healing of victims and re-integration of wrongdoers. Northey does not believe that justice should be "an eye for an eye," but that it should follow the model set out by Jesus when he said "Love your enemy."

Northey criticizes the prison system as being "basically a violent response to crime." Prisons stigmatize people and are breeding grounds for crime, he says. Instead, offenders should be re-integrated into society.

"We've got a government that's responding to public fear," says Graham Stewart, executive director of the John Howard Society of Ontario. The society objects strongly to Bill C-37 because of the longer terms proposed for first and second degree murder and the

measures to increase the number of youths transferred to adult court.

"When a young person is put in an adult prison we're simply giving up on him," comments Stewart. "We shouldn't be giving up on him and putting him in an environment which is so hostile."

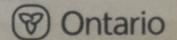
The society objects to the lengthening of prison terms for murder to a maximum of ten years. In 1993, the maximum sentence was only three years. Longer terms are unnecessary because the current maximum sentences are seldom used, says Stewart. For young offenders, "the vast majority go into detention for six months or less."

Longer prison terms also create another dilemma: for terms of five years or more, offenders have the constitutional right to a jury trial, says Stewart. At present, only a judge is needed

for cases involving young offenders. Jury trials would bring added expenses.

Canadians think that murders by young people have increased but that is not true, says Stewart. Statistics show that in 1972, there were 54 homicides by young offenders, but in 1993, there were 38.

The society has submitted recommendations to the government about Bill C-37. One is that any changes to the Young Offenders Act should not be done until a comprehensive review of the act is completed by the Standing Committee on Justice and Legal Affairs. The society also wants the provisions for transfer of young offenders to adult prisons to be abolished, and for longer maximum terms for murder for youths to be considered only if the transfer provisions are abolished.



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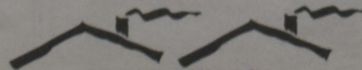
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News

Abbotsford school expands beyond Christian Reformed community

...continued from page 1

for the secondary school expansion project has raised \$1.75 million so far towards the target of \$4.5 million. Contant explains that the campaign committee has approached this drive differently than previous drives held by the Christian community.

"In past campaigns, somebody knocks on the door asking for a donation, so you get your chequebook and write out a cheque for 50 bucks," he says. "We go with two people, ask for one hour of their time, and make a presentation. We don't ask for a gift or a pledge at that time, but challenge them to consider a pledge over a three-year period. Then we make a follow-up visit."

Contant says about 400 to 1,000 visits have been made, with pledges averaging over \$4,000. Donations have ranged from \$100 to \$100,000.

Wider notion

Contant notes that non-CRC families with children in the school have also contributed to the campaign. He says this corrects the notion that "non-CRCers" pay tuition but do not necessarily support capital campaigns.

"I love talking to a Christian Reformed person who, while he may not admit it, may think 'I bet those Mennonites aren't paying,'" says Contant. "If I can tell them that a Mennonite family walks in and hands you a \$20,000 cheque, you know they're not going to pull their kids out next week."

Besides the pledge campaign, the capital campaign committee hopes to raise money by building houses, using donated materials and labor, then re-selling them at a profit. It is also looking at corporate gifts, will and estate gifts, RRSPs and foundations. Selling land and borrowing the money are last resorts to raise the funds.

While about two-thirds of students will come from Christian Reformed families, the wider Christian community has become increasingly involved in the school system. Over 45 Abbotsford-area churches are represented among the student body, including Roman Catholic, Pentecostal, Anglican, and United churches.

Students from Mennonite homes make up the largest percentage of non-CRC students: about eight per cent. Abbotsford's large Mennonite community runs a Mennonite high school, but not an elementary school. As a result, many parents send their kids to the Christian elementary school but transfer them to the Mennonite high school when they reach grade 8.

Quality Christian education

Contant hopes to continue building bridges between the

school community and the wider Christian community. He recently conducted an information meeting with about 20 Mennonite parents who send their kids to the Christian elementary school. The meeting was held at a local Mennonite church which is the home

The society was interdenominational and parent-run from the beginning, in spite of the nickname "Christian Reformed church school."

church of 29 students and three staff members.

At the meeting, two Abbotsford Christian staff members who belong to the church spoke to the group. Betty Klassen, a teacher's aide, said the combination of Christian education with good education attracted her to the school.

Adina Loewen, a teacher whose first teaching job was in the Christian elementary school, spoke highly of the support she was given by school staff. Loewen, who now has children in the school system, also talked about the commitment to Chris-

tian education she has seen in Christian Reformed families.

"I've seen a dedication to Christian education right from the beginning, even in families where it was a real struggle financially," Loewen said. "As Mennonites, I don't think we always have the same kind of commitment, so I'm grateful they've given us this example."

Parent initiative

Contant detailed the secondary expansion plans after describing the school's foundation. "The school started when a group of Christian parents with a Dutch, Calvinistic background, got together and said, 'it's not the government's job, it's the job of parents to educate children,'" he said. Contant emphasized that the society was interdenominational and parent-run from the beginning, in spite of the nickname "Christian Reformed church school."

John Fictorie, the capital campaign chairperson, told the group construction costs have been kept down by avoiding some of the frills featured in new public schools. (One new

public school in Abbotsford has an indoor waterfall.) Renovations will cost \$80 a square foot and construction \$100 a square foot. This compares with an average public school construction cost of about \$200 a square foot.

"I'm excited to be part of a system with such growth and enthusiasm," says Contant, who also has two children attending the high school. "Our school's grown not only in numbers, but also in curriculum development and interdenominational growth."

Dwight Moodie, the high school principal, says the growth in students' spiritual lives excites him far more than the new building does.

"It's certainly been exciting to see support from Christian Reformed communities and other communities," says Moodie. "And the people coming from outside the CRC community are embracing and celebrating — not watering down — the original vision of Christian education."

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Editorial

Do you hold a narrow or a broad view of the covenant?

I was at the "Serving Christ in the '90s" conference held in Niagara Falls in February, where Brock University chaplain Nick Overduin preached a sermon. During his sermon he made reference to Article 71 of the Church Order of the Christian Reformed Church. The article calls on church councils to "diligently encourage the members of the congregation to establish and maintain good Christian schools" and it wants them to "urge parents to have their children instructed in these schools according to the demands of the covenant."

Overduin felt that the church should keep its sometimes grubby hands out of what is basically a parental concern and drop Article 71. He's also opposed to the church's use of the Benevolence Fund to help some parents pay for their Christian school tuition. That's an abuse of

money given to the poor, he feels, because a more honest label would be "collection for Christian education tuition assistance."

Overduin's comments made me reflect on this curious intertwining of the Christian Reformed Church and the Christian school. It has a lot to do with the church's view of the covenant and of the promises made by parents at the baptism of their child.

Doing all in your power

Parents who present their children for baptism in the CRC are asked several questions, one of which is: "Do you promise, in reliance on the Holy Spirit and with the help of the Christian community, to do all in your power to instruct these children in the Christian faith and to lead them by your example to be Christ's disciples?"

This pledge which the parents are asked to make has some very interesting phrases. What does it mean "with the help of the Christian community"? Some say, that includes the Christian school, which is where the help of the Christian community really flourishes. Others say, it means the Sunday school teachers and the friends and relatives of the couple. So the help is church and fellowship oriented.

Then there's the phrase "to do all in your power." That's a promise that sets no limits other than your power to the task of instructing the child. Hence, parents and church leaders generally include the extra effort of paying for Christian school tuition, if that's within their power. But others will argue that "to do all in your power" is limited by the nature of the task, and that task is addressed in the next phrase: "to instruct these children in the Christian faith and to lead them by your example to be Christ's disciples."

Instruction in the faith

This is really the key phrase in the promise the parents are asked to make at the baptism of their children in churches of Reformed persuasion. So the question must be asked and answered, What does it mean "to instruct these children in the Christian faith and to lead them by your example to be Christ's disciples"?

The second part of this statement, leading by example, everyone will readily acknowledge as the modeling parents do. That does not require Christian schooling, though it may include the parents' sacrificial support of the Christian school. But the first part is the contentious one. What does it mean to instruct in the Christian faith?

There is a narrow and a broad answer to this

question. The narrow answer says: To instruct in the Christian faith is to teach a child about the gospel of Jesus Christ, about salvation and personal renewal. This can be done in the home and in the church. The broad answer says that life and the Christian faith are seamless. Instruction in the Christian faith incorporates the teaching and learning about God's world and about human culture. This parents cannot do by themselves, unless they engage in home schooling. They need the assistance of Christian teachers and Christian textbooks to work out the instruction in the Christian faith at the level of formal education.

The broader answer is the one the Christian Reformed Church has traditionally espoused. But there has always been a segment in the Christian Reformed Church that prefers the narrower answer. And this segment is growing as the church reaches out to others in society.

A question of leadership

These others may or may not like the covenant emphasis and the obligations that come with a broader understanding of the baptism pledge. Will these new Christians or new CRC members be alienated when the council urges parents to have their children instructed in the Christian school? What if they don't follow the urgent advice? Can they still participate as respected members? Can they serve in leadership capacities when the leadership is asked to urge its members to support Christian schools?

As far as we know, no Christian Reformed Church will discipline parents for not sending their child to the Christian school. Article 71 does not call for that either. But Article 71 does bring the status of non-Christian-school-supporting parents into question as far as leadership is concerned.

Some churches solve the matter by allowing only Christian school supporters to serve on council. This way the council can adhere to the letter and spirit of the Article. Some churches allow a few non-Christian-school supporters to serve on council as long as they don't interfere with the adherence to Article 71 through sermons and collections. But there are also churches that have for all practical purposes dropped the intent of Article 71 and allow for a narrow and broad interpretation of the baptismal pledge without prejudice. Whether or not parents support or send their child to a Christian school is considered irrelevant to church leadership eligibility.

Who is right? We will explore that question next week.

BW

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A close-knit relationship

Pam de Jong

My grandma used to love to knit. She was hard of hearing for most of her adult life, and she never became fluent in the English language after emigrating from Holland as a young woman. So, during social gatherings she would keep busy with her knitting.

She'd been doing it for so long that she never had to look at her hands, and while she sat and watched the goings-on, the piece seemed to grow on its own while the ball of yarn rapidly diminished. Every year for Christmas she made slippers and mitts for her seven children and twenty-four grandchildren.

When I was old enough, my mother taught me to knit and I was really proud of myself. I couldn't wait to show Grandma. On the next visit I immediately pulled out my needles and awkwardly started down a row. My Grandma came walking by on her way to the kitchen and she gave me a sideways glance, but she made no comment and kept on going.

I wondered about it all day, and when I got home I asked my mom why Grandma hadn't said anything. Mom explained, "You were knitting on Sunday,

and Grandma does not believe in knitting on Sunday. When she was growing up, people had to make most of their own clothes, and knitting was considered work."

It had not occurred to me that knitting could be considered work, since I'd been doing it purely for fun. My Grandmother's silence was due to her inability to explain her disapproval in a gentle way. I understood, and the next time I knitted at her house I made sure it was on a weekday. Of course, this time Grandma acted really impressed, and told me what a great job I was doing.

This incident gave me my first insight into the fact that Christians might have different views about how God wants them to behave. Our culture is always undergoing changes, and we have to decide which to accept and which to oppose.

If we don't allow change within the Church, we run the risk of becoming outdated and irrelevant in our own society. On the other hand, if we compromise too much, our doctrine, theology and tradition become watered-down and we lose our identity. Everyone has their own opinion about exactly where to draw the line.

It would be great if all Christians could resolve their differences as easily as my Grandma and I did. Although we had different views, out of mutual love we avoided hurting each other.

The issues we face nowadays, however, are not so simple and are rarely between people who understand each other so well. Still, the Christian community must find a way of living that will

enable it to respond creatively to the challenges that confront it, and not to be destroyed by them.

As the Archbishop of York, the Most Rev. John Habgood, pointed out, "If we Christians cannot find ways to solve our differences, what hope is there for the world?"

Pam de Jong lives in Surrey, B.C.

Letter

Dream on, please!

The editorial of March 31, 1995, was the first time ever, as I can recall, that a dream or references to a dream appeared in *Christian Courier* or in its predecessor, *Calvinist Contact*.

Is the editor in an embryonic state of tapping into a biblical goldmine of inner guidance and wisdom?

"I saw a little cloud no bigger than a man's hand, coming up from the sea" (1 Kings 18: 44).

I can't wait until the refreshing rain saturates the dry desert of our largely one-sided, intellectual and theological approach to Scripture, thereby drawing together in a more intimate way our heads and hearts!

Casey Vander Stelt
Hamilton, Ont.

50th Anniversary Rearview Mirror



Most of the articles in the Nov. 26, 1954 edition of *Calvinist Contact* were written in Dutch. But occasionally an article appeared in English, like this brief report on changing work conditions in industrial plants. Things we now take for granted, like three- or four-week vacations, were rare in those days. A 40-hour work week was only then beginning to become more common in factories.

Shorter Workweek

More than half the plant employees in Canadian manufacturing were on a 40-hour workweek, as of April 1954, according to the results of a recent survey. The survey conducted by the Economics and Research Branch of the Department of Labor showed that approximately 53 per cent of the plant workers covered in the survey were on a standard 40-hour week, compared with 43 per cent a year earlier. There was a rise from 79 to 83 per cent in the proportion of plant workers on a five-day week.

Over 90 per cent of the employees could receive annual two-week paid vacations, provided they had worked for the same employer long enough to qualify. The trend is for two-week vacations to be granted after fewer years of service than formerly. In 1950 about

one-third of the plant employees covered by the survey were in plants where they could become eligible for such vacations after 3 years of service or less. By April 1954, more than half the employees could become eligible after service of three years or less.

The practice of granting three-week vacations also widened in scope. Fifty-four per cent of the employees were in plants where they could become eligible for vacations of this length. The service requirement for two-thirds of these eligible workers was 15 years. In 1950 fewer than forty per cent of the workers were in plants granting three-week vacations, and the service requirement was more likely to be 20 or 25 years.

The survey dealt for the first time with year-end Christmas bonuses. It was found that 22 per cent of the workers were in plants where bonuses were customarily extended.

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On the job with John and Henny Tjoelker

Does being a Christian make a difference?

Nandy Heule

Not intentionally, perhaps, but Henny Tjoelker has been an economic trend setter of sorts.

First, 20 years ago, when it was unusual for women with pre-school children to work-for-pay, Henny wasn't just gainfully employed, she co-owned a company.

Second, Henny, with her husband John Tjoelker, started their business in the basement of their home, about two decades before this became fashionable. Toronto's Globe and Mail recently reported that 14 per cent of Canadian households now operate a home-based business.

Traditionally, farmers, artists, doctors or people working in the construction trades frequently operated a home-based office. But recent developments in technology and the shift to a service-based economy have made it possible for many others to work from home. Business consultants, computer programmers, desktop publishers and food caterers, for example, all fit the image of trendy home-based workers in the '90s.

Henny and John Tjoelker's business fits neither the traditional nor the trendy category of residentially-based companies. They operate a business that caters to thousands of

churches across Canada and the world, some as far away as Japan or Ethiopia.

Christian Courier talked to Henny shortly before John was ready to leave for a (Christian Reformed) church council meeting.

Names: John and Henny Tjoelker

Ages: 50-something

Job: Retailers

Company: Church Envelope Company Inc.

Location: Mississauga, Ont.

How did you get to operate a home-based retail business?

Henny explains that about 20 years ago she worked for a while with her uncle Casper Van de Riet, who owned a printing company. She helped him set up a side-line business specializing in the sale and distribution of church envelopes. (These are the envelopes which mysteriously appear every January, 52 or more per white box, in church members' mailboxes, or failing that, in long rows on tables in the fellowship hall. The name of one's church — and an anonymous donor number — appear on each little envelope in the box, and of course, this box is supposed to be empty at year's end. The envelopes track members' donations and encourage faithful

giving.)

When Van de Riet was ready to retire, he sold his printing company and offered the envelope sideline to the Tjoelkers who agreed to take over the small operation.

When they first started in the business, the Tjoelkers were parents to two young children, ages 4 and 10, and needed to drive a school bus to help pay the household bills. For the first two to three years, "We did anything to make ends meet," recalls Henny.

What is your typical work day like?

Around 8 a.m., after breakfast, John goes downstairs to his basement office, and Henny sets up her work space upstairs. From day one, John has mostly done the shipping and the administrative end of the business such as invoicing, correspondence and marketing. Henny does the "assembly-type" work. It's her job to open each box of envelopes and insert the "special collection envelopes" — a pink one for Easter, a yellow one for Thanksgiving and so on — as requested by the individual churches.

"I like my work, otherwise I wouldn't do it," says Henny, adding that she wouldn't quite trust a hired hand to do the work precisely enough. "They wouldn't do it the way I want it. I'm now doing 1996 and I want

the right envelope in the correct spot. You don't want to put the Easter envelope somewhere around Christmas time! I don't want to send out something that's incorrect."

Henny has become skilled at doing two things at the same time. While inserting the envelopes, she might keep an eye on the stove or listen for the beeper on the clothes dryer. "It works wonderfully," she says about the way she has been able to blend household chores and work-for-pay. "The washer should have a beeper too," she quips.

John and Henny meet each other at lunch time for about 20 minutes and usually end their working day at supper time around 5:30 p.m.

Does your job help you live your faith?

"We don't cheat and we don't make more money than we should," says Henny, adding that running a business honestly is part of being a Christian.

The Tjoelkers have also enjoyed working with churches. "They are always nice people, no matter what denomination, and we get our money," says Henny. Churches might ask for some respite from paying a bill, but eventually, sometimes even a year later, we get the money, adds Henny.

It's mostly church secretaries or pastors who place orders with the Church Envelope Company Inc., and little has changed over the past 20 years.

Henny adds that sometimes she has the opportunity to talk to customers about faith and personal matters. "In some cases I might talk to a customer for half an hour, and we both benefit," she adds.

Later, John Tjoelker adds that it would be pretty difficult not to be a Christian and run the company successfully. Non-Christians wouldn't understand the terminology or the needs of the many different denominations, he says. "We deal with



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literally hundreds of different church groups, some of them needing only 25 sets of envelopes while others order 1,500 boxes. The Envelope Company sends out a yearly catalogue to generate new and repeat sales.

What about making a living?

The business has provided the Tjoelkers with more than adequate income. "We work hard for it, but we feel blessed," says Henny.

What do you like best about your job?

John and I both enjoy working from home, says Henny. When the couple first started their business, Henny's friends would come up to her asking, "Don't you mind having John home with you all day long?"

"I didn't then, and I don't now," responds Henny. We don't have to commute to work, we set our own hours, and we don't get pressured by supervisors, adds Henny.

Henny says she doesn't share the concerns of other home-based workers who say they feel isolated and on the job 24 hours a day. "I have no problem separating work from home," she says. "If I feel inclined to work, I do." The couple tries not to work evenings or weekends. On Sunday we don't work, obviously, says Henny, adding that Saturdays are for gardening, shopping and other normal weekend activities.

When asked if there was anything she disliked, Henny resolutely said, "nothing." We feel blessed, she said.

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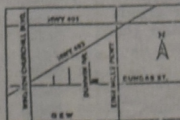
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50th anniversary of the liberation of the Netherlands

Many celebratory events are being planned in Canada to mark the 50th anniversary of the liberation of the Netherlands and the end of World War II. During the month of April, *Christian Courier* will run a special "Calendar of Events" highlighting the events that have been communicated to our office. No doubt, other events have been scheduled of which we are not aware. Watch for local announcements. For now, we list the events we've been told about. If your community's events are not listed, please let us know. It is best to fax us at (905) 682-8313, attention Stan de Jong.



The Bridge Too Far, Arnhem, the Neth.

Aylmer, Ontario.

The Canadian Legion Branch, the local museum and the congregation of the Christian Reformed Church are busy preparing for a non-denominational peace service to be held at 1 p.m., in the Aylmer CRC on Saturday, **April 29**. During the whole week a Legion-Museum War Exhibit will be held in the Aylmer Christian school. On Saturday evening the Bible League will present Don Van Polen's multi-media show "The Holland We Remember." Info: Rev. John D. Hellinga, (519) 773-3025.

Chatham, Ontario.

The "Thank you, Canada" committee contacted all 11 Canadian Legion branches in the area and invited W.W. II veterans and their spouses to attend special anniversary celebrations. **May 5**: A Toronto musical group will present "Good Luck to the Boys of the Allies," at 8 p.m., in the Kinsmen Auditorium. The evening is dedicated to the veterans and will feature music from both World Wars; **May 6**: A "Thank You Canada" parade starts at 3 p.m. from the William Street Armoury. Consisting of marching and pipe bands, Legion honor guards and various floats, the parade will include representatives from Dutch and Canadian governments, flags of all 12 Dutch provinces and a number of W.W. II vehicles. The parade will be followed by a dinner/dance at 6 p.m., where war vets will be honored.; **May 7**: Wreath-laying ceremony at 10:30 a.m. at the cenotaph (music by the "Chatham Calvary Choir"), followed by a special worship service at Park Street United Church (music by the "Laudeate Dominum Choir" and the "St. Thomas Male Choir"). Info.: Jack Van Marrum (519) 351-4311.

Guelph, Ontario.

First Chr. Ref. Church will have a

special service on **May 7** at 10 a.m. commemorating and celebrating with thanksgiving to God the 50th anniversary of the liberation of the Netherlands. Rev. Jerry J. Hoytema will bring the message on John 8:36. Members of the Canadian Legion will participate. A special gift of 5,000 tulip bulbs will be given to the City of Guelph in memory of those who have made the supreme sacrifice. Info.: Jenny Bell (519) 822-8144.

Hamilton/Wentworth, Ontario.

The "50th Liberation Fund" is organizing a series of events to honor W.W. II veterans. **May 4**: Commemorative church service at St. James Anglican Church, **Dundas**, and placing of wreaths at the cenotaph; **May 5**: Liberation dance at the Dundas Community Centre; **May 9**: The Ladies Auxiliary of the Dutch Canadian Legion will be hosting the famous Dutch male choir "Mastreechter Staar," which will give a concert at 8 p.m. in the auditorium of Redeemer College, **Ancaster**; **May 27**: "Dutch Day" in **Dundas**, with special food and entertainment. At 7:30 p.m. the Dutch Royal Military Orchestra will perform in the Dundas Arena. Info/tickets: Joyce Korthis (905) 383-9477.

Listowel, Ontario.

A "Liberation Celebration" is planned for **May 5**, 7 p.m., at the Listowel Cenotaph, followed by a special service at 7:30 p.m., at the Bethel Chr. Ref. Church (Elizabeth St.). Rev. Dick Los will bring the message. Participants include: The Royal Canadian Legion, veterans, a mass choir, various solos, the "Listowel Concert Singers" and Bethel CRC's choir. Info.: Dianna Martens (519) 291-4356.

London, Ontario.

May 5: "Veterans' Night" (7 p.m.) at

the Dutch-Canadian Club. **May 6**: 10 a.m., Liberation Parade in downtown London; 12 noon, musical entertainment at Harris Park (including "De Band Zonder Vent" and "De Dijkhoppers"); 8 p.m., "Dutch Liberation Night" at the Dutch-Canadian Club. **May 7**: 11 a.m., commemorative church service and reception at St. Paul's Cathedral (Queens Ave.) with music by Dutch/Canadian choir; 12:30 p.m., wreath laying at the Victoria Park Cenotaph; 2 p.m., Pop concert by the London Symphony Orchestra and three Dutch/Canadian choirs at the Centennial Hall; 3 p.m., charity concert at the Parkwood Hospital with "De Band Zonder Vent"; **May 11**: Concert by "The Royal Male Choir Mastreechter Staar," 7:30 p.m., Alumni Hall, U. of W. Ont. **May 26**: Concert by the "Koninklijke Nederlandse Militaire Kapel," 8 p.m., Alumni Hall, U. of W. Ont. Info.: The Vice-Consulate of the Netherlands (519) 661-0453.

Lynden, Washington.

May 4-7: "Holland Days '95" with the theme "We Remember." Memorial service, concert, silent walk, parade involving Dutch band, Dutch resistance and army veterans, Canadian and American veteran groups, W.W. II equipment and much more.

Orillia, Ontario.

First Christian Reformed Church is organizing a service of thanksgiving and commemoration on Sunday, **May 7**, at 7 p.m. in the Orillia Presbyterian Church (Peter St. & Neywash). Rev. Jack Vos (Barrie) will bring the message. Music by the male chorus, "The Chorallers," and the Salvation Army Band. Participants include: the Royal Canadian Legion Branch 34 (Orillia), Mr. Paul De Villers (M.P.-Simcoe North) and Mr. P.W.A. Schellekens (Consul-General of the Netherlands). Info: Feite Greidanus (705) 326-3668.

Ottawa, Ontario.

Many and varied events are being planned by Ottawa Valley's Dutch-Canadian Association in association with the "Canada Remembers Committee." **May 5**: This day has been declared "Flag Day." The community is urged to fly both Canadian and Dutch flags. At 6 p.m., a special liberation dinner/dance will be held at the Canada Reception Centre, Hangar #11, CFB Uplands with music by the Canadian Armed Forces Band and the "Osgoode Township Male Choir." The Dutch ambassador, His Excellency Jan Fietelaars, will join in thanking W.W. II veterans. **May 7**: Service of praise and thanksgiving at 7 p.m. in the St. Andrew's Presb. Church (Kent & Wellington), which is held under the auspices of area Christian Reformed Churches. The Salvation Army Ottawa Citadel Brass Ensemble and a mass choir will participate. **May 18**: Gala concert by the famous Dutch male choir "Mastreechter Staar" at the National Arts Centre along with the Dutch Royal Military band. Princess Margriet of the Netherlands will attend (attendance by invitation only). **May 19**: The "Mastreechter Staar" will give an evening concert at the Nepean Centrepointe Theatre (open to general public). **May 20**: Ottawa's Dutch community will break ground for a \$3 million windmill which will stand as a permanent monument to Canada's role in liberating the Netherlands (the windmill is scheduled for completion in May, 1996). **May 17-22**: This year's "Canadian Tulip Festival" will be a once-in-a-lifetime celebration marking the 50th anniversary of the liberation of Holland. Info.: John Van Noort (613) 224-7756.

reception at 4 p.m. where "oliebol-len" will be served. This will be followed by a banquet (6 p.m.) and dance. The committee entered a KLM-sponsored contest offering free airline tickets. KLM Montreal's office has informed Gerty Heinen (secretary) that the committee has been awarded 25 tickets to fly veterans from Calgary to Amsterdam! Info.: (403) 732-4380.

Renfrew, Ontario.

A parade to the local cenotaph is planned for **May 6** at 1 p.m., followed by a wreath-laying ceremony on behalf of the Dutch-Canadian community with the children presenting one flower each. An inscribed memorial stone will then be unveiled. This is followed by a "Dutch Koffietafel," with music and short speeches. Info.: Jake Hultink Sr. (613) 432-8942.

Sarnia, Ontario.

Special concert by the "Con Spirito Choir" (directed by John Kaldeway) on Saturday, **May 6**, in the Temple Baptist Church. Special music by Laurens Kaldeway (organ), Benita Wolters (soprano), the "Sursum Corda Male Chorus," and members of the Royal Canadian Legion Colour Guard and piper. The concert includes a special service of remembrance. Info.: (519) 383-0438.

Stoney Creek, Ontario.

The "Liberation of Holland 1945" committee is finalizing the details for various events on Saturday, **May 6**. A parade, starting at 2 p.m. (along King St. East), will include bands from the "Royal Hamilton Infantry" and the "Argyle & Sutherland Highlanders," followed by a ceremony at



The Canadians reach Groningen, the Neth. (April 1945).

Peterborough, Ontario.

May 4: Wreath laying at 6:45 p.m., followed by a 7 p.m. commemorative service at Murray Street Baptist Church. Info.: (705) 745-2324.

Picture Butte, Alberta.

A local committee is organizing a "W.W. II Veterans Appreciation Day" on **May 20** on behalf of the Dutch-Canadian communities of southern Alberta. A commemorative service will be held at 3 p.m. at the town's cenotaph. About 500 veterans are expected to participate and attend a

the cenotaph. At 4 p.m., a commemorative service with special music is planned at the Stoney Creek Alliance Church (605 Hwy. 8), where Rev. Henry R. De Bolster will bring the message.

Vancouver, British Columbia.

May 6: "Host a Liberator" dinner party by the "Dutch Canadians Remember 1945 Society," at the Armoury of the Seaforth Highlanders of Canada.

Church

Men don't really want corporate power but vital relationships, says Promise Keepers

Gordon Legge

CALGARY, Alta. — A New Age-style men's conference in Toronto recently attracted only five men. "We've got a long way to go," an observer commented snidely. The guffaws could be heard all the way across the country.

Now look at what's happening with 'Promise Keepers,' a five-year-old Colorado-based organization which expects to attract about 500,000 men to several regional conferences across the continent this year.

"We're not a men's movement," says Bill Rutherford, a Calgary man who is organizing a Promise Keepers' men's ministry conference in Calgary later this month. "We're a movement of God."

Promise Keepers was founded in 1990 by Bill McCartney, former coach of the University of Colorado football team. It started out as a local gathering of men joining together for prayer, fasting and mutual encouragement.

By the end of last year, it attracted about 234,000 men from the United States, Canada and around the world to a series of summer Superbowl-style conferences.

Men need help

"We've been too proud to cry out to God and say we need help," declared Southern California evangelist Greg Laurie at one in Boulder, Colo.,

which drew more than 50,000 men.

Why is that so important? Because the estrangement of men from their roles as husbands, fathers and moral leaders is being cited as among the major reasons for the breakdown of family and society.

A number of streams have arisen within what has come to be called the Christian men's movement to address that issue in recent years. They offer a variety of approaches and cover several aspects of a man's life: healing, fathering, marriage, men's liberation and male sexuality.

Promise Keepers has become the most visible. Filled with sports and military metaphors, it follows a "coaching" model, mobilizing men in a new way, cutting across racial and denominational barriers while endeavouring to remain a grassroots organization that operates at the local church level.

It's reminding men that they need to keep the promises they make and encouraging them to be servants in their families, their churches and their communities.

While the emphasis is on love and sensitivity, the Jesus Christ they follow is neither "feminized" nor "wimpish." Rather he's a man in touch with his masculinity and his humanity.

"What men really want is

NOT (sic) so much corporate power, royal treatment or wildman experiences," says a Promise Keepers' publicity brochure.

"Rather, men are looking for vital relationships, genuine recovery, honest communication, true fathers, older male and mentors and balance in life's demands."

Some women are suspicious

Given its rapid growth, it's also faced some criticism.

For instance, an article by Edward Gilbreath about Promise Keepers in a February issue of *Christianity Today* notes that it has been the object of suspicion from many women, certain that it could only have one objective: keeping women in their place.

"Promise Keepers president Randy Phillips says he understands the distrust that many women have toward his or-

ganization," writes Gilbreath.

"I think there are a lot of women inside and outside the church who have been victims of the misuse of male authority, and it has brought a lot of pain and wariness."

Moreover, founder McCartney has been criticized for his outspoken pro-life views and his denunciation of the homosexual lifestyle, says Gilbreath. Homosexual rights groups have picketed the Boulder conferences for the past two years.

The father wound

So what's behind the phenomenal success of a group like Promise Keepers?

"At the core of the men's movement, behind the need for vulnerability, reparenting and mentoring from other men, looms the spectre of the father wound: a kind of Grand Canyon in the soul of contemporary man," write Rick Koepeke and E. James Wilder, California-

based Christian counsellors who have studied both the secular and Christian men's movements.

"At the heart of this wound lies the fact (missed completely by the secular movement) that no earthly father, no matter how lovingly affirming and involved he may be with his son, is going to perfectly fill that void," they write in a recent issue of *Faith and Renewal*.

"Only when men return to God the Father as the source of love, acceptance, and guidance, can they become the men they were meant to be."

"This is the truth that the secular men's movement is unwilling to grasp, and that the Christian community must embrace and proclaim...."

That understanding, however, raises an important question.

Why have so many men rejected the Christian church and the role model it offers in the person of Jesus Christ?

Evangelism exploding around the world

FORT LAUDERDALE, FL (EP) — Evangelism Explosion, an evangelism training program, set a goal in 1989 to be active in every nation of the world by the end of 1995. With just over nine months and 29 countries to go, that goal is in sight.

Evangelism Explosion, a course that trains Christians to train others to share the faith, was begun more than 30 years ago by D. James Kennedy, pastor of Coral Ridge Presbyterian

Church and head of Coral Ridge Ministries in Fort Lauderdale. Since then, the program has multiplied itself, with programs active in 182 countries.

This could be a "first" in which a Christian ministry becomes active in all 211 of the world's nations, said Dr. Addison Soltau, vice-president for Evangelism Explosion International. "Amid all the activity now in progress to evangelize the world by the year 2000, the accomplishment of this goal

could be an important first step to that end," said Soltau.

Ministry crosses new borders

The ministry has gained access even into nations like North Korea. Ministry leaders heard of a Christian Bible school on the China/North Korea border, and through that contact, people trained in the ministry's methods were able to reach into North Korea. In San Marino, where there was not even one Protestant church, Evangelism Explosion methods have been implemented to help individuals share their faith in Jesus Christ.

At a recent meeting, the ministry's international board of directors designated April 14 (Good Friday), as the Evangelism Explosion International Day of Prayer. Among the sites where Evangelism Explosion clinics will be held this year is Reformed Bible College (RBC) in Grand Rapids, Mich. RBC will host the clinic May 19-24.




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An instructive coincidence

"Therefore, this is what the Lord says: 'I will return to Jerusalem with mercy, and there my house will be rebuilt'" (Zech. 1:16, NIV).

The book of Zechariah begins with a series of eight visions. The first of these visions depicts a troop of angelic horsemen who report to the Lord about the condition of the earth, and then receive a reply which is communicated to the prophet. The text we have quoted is part of that reply.

The scene of this vision, as I have pointed out in an earlier column, is the palace of God in heaven, which is depicted in a way which is reminiscent of the palace of the Persian king Darius. Like Darius, the Lord of heaven and earth is depicted as having his palace in a shade garden planted with myrtles, and receiving reports from all

over his empire by couriers on horseback. This setting provides the context for the message which Zechariah receives from the Lord, and which he is commanded to proclaim. The message is one of comfort and encouragement; the Lord assures his people that now, after the exile, he will once again turn to them in mercy, and take up his residence again among them in Jerusalem. God once again gives his people a declaration of his love.

The date of the vision

Now it is a curious fact that it is possible to date the visions of Zechariah with considerable precision. They are introduced as having been received "on the twenty-fourth day of the eleventh month, the month of Shebat, in the second year of Darius" (verse 7). In terms of our calendar, this works out to

Feb. 15, 519 B.C. Furthermore, we know that Zechariah's visions were received at night (verse 8). We might assume, therefore, that Zechariah saw his visions either before sunrise or after sunset on that long ago February 15.

However, such an assumption would be mistaken. In the ancient Near East the day was reckoned to begin, not at midnight, but at nightfall. The twenty-fourth day of Shebat would have begun at nightfall of what we would consider the day before February 15. The night in which Zechariah received his visions therefore stretched from sunset on February 14 to sunrise on February 15, 519 B.C. Assuming that the eight visions were spread throughout the night, it is probable that the first vision, which contains the Lord's declaration of love for his people,

was seen by Zechariah before midnight on February 14.

Valentine's Day vision of God's love

Now it is of course exegetically completely irrelevant that February 14 in our culture happens to be Valentine's Day. The latter is a relatively recent institution, and limited (as far as I know) to certain parts of the English-speaking world. Nevertheless, there is something symbolic about the fact that this date, which is associated in our culture with pictures of hearts and declarations of love, should coincide with the date of Zechariah's first vision, which conveys the message of God's renewed love for his people.

It may be that this coincidence is completely coincidental, but it can serve as a reminder to us of the message which Zechariah was commis-



sioned to proclaim, and which is still true today.

Al Walters teaches Bible and Greek at Redeemer College, Ancaster, Ont. He routinely warns his students against reading modern ideas into the Bible.

The good, the bad and the ugly of American religious broadcasting

Dan Wooding

NASHVILLE, Tenn. — Would Jesus have turned over the tables in the exhibit hall at this year's 52nd National Religious Broadcasters Convention and Exposition held Feb. 11-14, at the opulent Opryland Hotel in Nashville, Tennessee?

Country artist Ricky Skaggs shared, "My heart is for souls. If souls are not our focus, we need to check why we are in NRB."

This was the question on the lips of some of us attending this extraordinary gathering of Christian broadcasters from all over the world.

This was my 14th convention and once again I was able to rub shoulders with more than 5,000 broadcasters of all shapes, sizes and egos — like Benny Hinn, the controversial healing evangelist and Richard Roberts, heir apparent of Oral Roberts' ministry and now the head of the Oral Roberts University in Tulsa.

And no NRB convention

would be complete without characters who will not lie down, like Rex Humbard, the pioneer televangelist, and Richard Dortch, who spent time in prison following his bizarre time at Heritage USA with Jim Bakker. Both Humbard and Dortch were at the convention meeting old friends, but Jim Bakker, now free from prison, did not make it. He was back at Heritage conducting a funeral for "Uncle" Henry Harrison his former side kick on the PTL Club.

There were also hundreds of little-known broadcasters and station managers who are serving the Lord in their "Cathedrals in the Sky" with little recognition like the "biggies." They include a couple — Mr. and Mrs. Don Nelson — from what must be the coldest region in the United States where the Gospel is broadcast — KJNP, a 50,000 watts station at North Pole, Alaska.

Adrian Rogers of *Love Worth Finding* opened the convention's first general session on the Saturday evening. Labeling the religion of today as "get-along-ism," Rogers said, "It's time for men and women of God to stand if they

would be complete without characters who will not lie down, like Rex Humbard, the pioneer televangelist, and Richard Dortch, who spent time in prison following his bizarre time at Heritage USA with Jim Bakker. Both Humbard and Dortch were at the convention meeting old friends, but Jim Bakker, now free from prison, did not make it. He was back at Heritage conducting a funeral for "Uncle" Henry Harrison his former side kick on the PTL Club.

Country artist Ricky Skaggs also sang and shared, "My heart is for souls. If souls are not our focus, we need to check why we are in NRB."

Sunday night's Praise Celebration, hosted by entertainer Bill Gaither, offered a variety of musical styles and individuals, including The Gaither Vocal Band, Christian country artist Susie Luchsinger, second-generation gospel music group, The Speers, and southern gospel group, The Martins.

But was all merchandising bad? Well, not all of it. Still, I contrasted the lack of adornment of much of the Christian faith in countries like China and Russia, with the three-ring circus of some of the ministries that were representing the glam glitter of some of the US religious broadcasting that tries to pass as legitimate here.

Hate radio

One trend in religious broadcasting in America that I am worried about is the extreme right-wing talk shows that spew out a steady diet of anti-Clinton material. I call it "Hate Radio."

I wonder if these hosts have heard of the love and compassion of our great leader from Nazareth? I fear that if they have, they have chosen to ignore it so as to keep the ratings up for their shows. They talk about the "bias of the liberal media" and then become even more biased themselves.

Still, there were many other highlights for me. For instance, I had travelled to Nashville with the He Intends Victory AIDS ministry from Irvine, Calif., and shared a room with their president, the Rev. Bruce Sonnenberg. Their work was even acknowledged from the platform by Luis Palau during his keynote address in the International Luncheon. This little group, which included two believers now living with the AIDS virus, who were trying to get broadcasters to encourage their listeners and viewers to "reach out and touch the lepers" of this age.

The Argentinean-born evangelist also told his audience, "Don't forget the cross. In our desire to appeal to people we mustn't forget that our unchanging message is the work of the cross."

Then there was Mercy Ships,

led by Don Stephens, that magnificent YWAM group that through their fleet of ships bring relief and the message of Christ to a needy world.

President Clinton not invited

Controversy still haunted the convention as President Clinton was again not invited to address the attendees. His stands on abortion and gay rights were apparently the reason that some of the organizers did not want him there. Previously, presidents Jimmy Carter, Gerald Ford, Ronald Reagan and George Bush, had been there to rally the troops. But their views were more in line with most of the NRB members.

This year's convention was the usual mixture of the good, the bad, the gross and the crass and the wonderful.

And would have Jesus turned over the tables at the convention? Well maybe some of them, but he might have also enjoyed part of it.

I sure did!

Dan Wooding is an award-winning British journalist now living in Southern California.

Feature

The tenets of the Reformed faith should constantly be tested

A personal story of being shaped by faith

Nelly Westerhoff

As a child my "Reformedness" was defined not so much by what I thought but by what I did, and not so much by what I was as by what I wasn't. Up until age 10 we went to church in the Netherlands, walking because we lived within the communally endorsed boundary beyond which bicycles were allowed. The consciousness of being Reformed was shared by uncles, aunts, and cousins and schoolmates, and any violation of various unwritten codes triggered measures that ensured that the sinner was quickly hauled back into the sphere of the righteous.

On my way to the Christian school I passed the homes of Catholic students and on these trips occasionally the religious wars of previous centuries were re-enacted. After all, Catholics were known to swear and they weren't too particular about what they did on Sunday. In school we memorized psalms (musical ones), with their insistent rhymes not infrequently muddling their sense. I can still sing a number of them today from memory.

When we arrived in Canada, our distinctiveness was something that needed to be maintained, and because we weren't Presbyterian, Baptist, Anglican or United, our own denomination was to be established as numbers permitted.

Every Sunday my family — Mom, Dad and four daughters — boarded the bus along with others of the faithful and headed into Toronto to worship at the Annette Street church.

Catechetical instruction

As I grew older, catechism classes were the norm, with attendance mandatory. Actually, they became happily anticipated social events, the requisite questions and answers studied five minutes before leaving the house and in the car on the way. Having a "fly-paper" memory helped, but it also prevented a meaningful personal appropriation of the knowledge and wisdom of the *Heidelberg Catechism*. The earnest lectures of the minister were leavened

by the presence of young men of the proper faith with whom one could flirt. Predestination, total depravity, irresistible grace, unconditional election and the complexities of the Trinity hovered over us like a mist. Somehow or other, the gist of them clung and infiltrated to become pillars, palisades which formed palisades around our lives.

When the appropriate time came, and my age precluded another year in the schedule of instruction, and the ignominy of repeating a year, or dropping out altogether could not be borne, it was communal and familial pressure that guided me into "doing confession of faith," a rite generally accompanied by amazing excitement and the purchase of new spring clothes. Over the years, the church, with its organized activities and doctrines, continued to be pivotal to my existence, and by extension, although more peripherally, other Christian institutions and organizations.

Cracks in community

Christian schools, particularly, began to exercise a strong attraction. Ceus, my husband, participated as a teacher and school board member, our children attended as students, and I helped as room mother, PTA and bazaar committee member. We worked hard and we paid. Our children were educated and so were we. We learned about diversities of opinions, of power-trips and egos, of inadequacies and incompetencies, of warmth and constancy, but above all about faithfulness and toughmindedness. We inscribed ourselves within the parameters of the church sphere. The importance of community generally transcended the concerns and idiosyncrasies of the individual.

Gradually, very gradually, some cracks began to appear in the facade, a thought that maybe many people subscribed to the church and its teachings from recognizably different vantage points and various intellectual levels; that at some point it didn't so much matter what you believed as long as

you said the right formulas and maintained the right exterior.

Speculation and questioning were suspect and perfunctorily discouraged. I taught catechism, at one time concentrating on the first Lord's Day. I encouraged memorization, but at the end of

of the worship service in my particular church. This, I must emphasize, is not necessarily the problem of the Reformed vision, but probably more my attitude towards and my experience of it.

I needed toughmindedness, some acknowledgement of the importance of intellect. Where

amining them they may take on a new cast and in a new light maybe they will overwhelm us with their beauty and cogency. For instance, how can we ever master the complexities of the Trinity and the Incarnation? How can we possibly avoid collapsing concepts like predestination, irresistible grace, and free will into our unimaginably rich process that culminates in atonement and redemption?

I believe those doctrines are biblically sound but limited and incomplete. Not even given thousands of years could we encompass or plumb their depths with words. But I need the unequivocal, the base line, if only to use as a launching pad, because the abyss is too scary.

My hopes for the next generation

Cognisant of the fact that the following is deeply personal, aware of the fact that my faith is a strange amalgam of stuff I have read, and striving to avoid the danger of rewriting myself in some hoped-for image, I will share with you what aspects of Reformed Christian living I would hope the next generation would embrace:

* I hope it will be remembered that prayer is hard work. It is more than an ordering of words, a conscious occupation or the sound of the voice praying. In engaging with an ineffable God it should remain an act of deepest devotion and selflessness.

* I hope that observance of worship-services and styles will include beautiful, meaningful ceremonies and rituals in which the individual is subordinated to the communal.

* I hope that a sense of discipline will demand powerful preaching which triggers in the mind of the listeners a sense of wonder and awe. I hope sermons will have words that thrill, words that insinuate themselves into the consciousness, words that entwine themselves like garlands around and through the spirit, and also words that soothe the soul.

* I hope for a sense of discipline that will resist harsh domination as well as a robust permissiveness. But I also hope for a discipline that will keep



BERT WITVOET

Nelly Westerhoff at the 'Serving Christ in the '90s' conference in Niagara Falls, Ont., where she gave this speech.

the year, some still did not know.

Tremendous stress

At about the same time I started a course of studies in English literature at Brock University. Many new theories were presented and discussed, some so very appealing, some insidious, and none obviously compatible with Christianity. The large majority of professors were familiar with Christianity, but had rejected it. That left me floundering. What learning could I integrate, what must I reject, and on what bases? The grounding of my whole existence shook.

That experience, coupled with the partial disintegration of the church as I knew it, has put my faith under tremendous stress and the only thing that has kept me from tossing it all has been the example of fellow worshippers whom I love.

Actually the mechanics of going to church every Sunday is stressful because of shifts in emphasis to different elements

was this certainty of faith to be found? Where was this firm conviction? I needed radical concepts, clarity, but at the same time I was repelled by the dogmatic approach that defined everything in blacks and whites and to the nth degree and managed, in my views, to kill everything it touched. Where was vibrancy? Did we need a new language?

Examine the tenets

I firmly believe that the words we have used in the past to do that have often been limited and slippery, not immutable and definitive, as we might have thought. The concepts inscribed in our creeds don't come into the mind of the reader in an unmediated fashion. In their repetition throughout the history of the church they have shifted and become vulnerable to strange interpretations and sometimes irrelevancy.

Therefore I believe the tenets of our faith should constantly be tested and evaluated. In ex-

life difficult: I have found peace and tranquillity to be largely illusory, with the exception of a few moments of epiphany.

Strengthen and transfigure

Furthermore, I hope the younger generation will be able to maintain the momentum of all the organizations initiated by the older generation. I expect them to use all their talents and gifts to further establish, strengthen and, if necessary, transfigure those organizations. I trust them carefully to determine whether the practices are credibly grounded in the Reformed faith. Will the parameters of the organization confine with intent to stifle or confine in order to liberate? Will the younger generation expect hard work and sacrificial giving that will not be sidetracked into unsustainable expansionist ideas?

And finally, how interested



The congregation of Jubilee Fellowship Christian Reformed Church, Nelly's home church.

will the young be in thinking about their faith? I hope they will be thoughtful, and not confuse thinking with feeling, that they will not confuse love with sentiment. I hope they will not lightly startle us older folks from our propriety, remembering that disputatiousness is not necessarily a virtue, but that

they will unflinchingly explode the formulaic and implode the vacuous themes that may have crept into Reformed practise. I hope that they will read and examine everything but remain tethered in knowledge of the biblical truths.

Most importantly, I hope they will be prepared to defend their

Reformed faith from a vantage point of knowledge, a knowledge gathered in part by daring to engage other faith traditions, by acknowledging fairly and without prejudice, variants of their own faith and do all that with respect and without being obnoxiously dismissive of them.

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

Through the unknown, remembered gate
When the last of earth left to discover
Is that which was the beginning;

At the source of the longest river
The voice of the hidden waterfall

And the children in the apple-

tree
Not known, because not looked for
But heard, half-heard, in the stillness
Between two waves of the sea.
Quick now, here, now, always—
A condition of complete simplicity
(Costing not less than everything)

And all shall be well and
All manner of things shall be well
When the tongues of flame are in-folded
Into the crowned knot of fire
and the fire and the rose are one.

T.S. Eliot
Four Quartets

Nelly Westerhoff studies English literature at Brock University, St. Catharines, Ont., and grows roses with her husband, Ceus, in Beamsville, Ont.

Not everything you plant grows

Hilda J. Born

I always look forward to spring. It is such a gentle season of new growth. Buds are bursting out all over, giving the promise of new hope and joy. However, there is one springtime that started out very dismally for our family.

The months before our third child, Johnnie, was born were very discouraging for me. I had to spend long weeks in hospital with acute rheumatoid arthritis. During that time I received many visits, cheer-up notes, and cards from people who tried to encourage me. Among these good-hearted folks was my eldest sister, Mary. She would come to tell me the original and funny activities that our children were doing during my absence.

One of the things that we always enjoyed sharing with our children was the planting of the garden in spring. After the seedbed was all ready, the children and I would kneel in the soft brown loam and ask God to bless the little seeds that we were about to bury in the earth. Fortunately, the Lord

never let us down. Something always sprouted.

My sister Mary told me that she did the same thing with her children. That spring she took them all with her as usual. She aimed at producing a showcase garden. Meticulous in everything, she bent down to keep her eyes on the perfectly straight rows that she was marking in the soil. Glancing up after a while, she noticed little

Stanley was wandering off to the henhouse. Intent on her planting, she didn't give it much thought. Probably he'd grown tired of her reminders to put every little kernel into its own carefully prepared hollow or furrow.

Some time later when Mary remembered to look in his direction again, three-year-old Stanley was sitting on the grass at the edge of the garden patch.

On his face was a very pleased grin and his shiny blue eyes were sparkling with delight at his accomplishment.

"What are you doing?" she asked before giving full attention to him.

"I'm planting chickens," he innocently replied. "They'll like the chick peas we just planted for them," he proudly added.

Then Mary noticed the feathers beside him. Neatly

positioned in the soil, they were standing straight as a row of little tin soldiers. Wary as she was, she forgot her anxiety to have everything done before putting supper on the table. She simply dropped her garden trowel and strode over to the beaming boy. Hugging and complimenting him on his fine work they giggled together for a while.

Soon it was time to let him in on just a few secrets of why seeds grow when planted and feathers, alas, do not! Although young Stanley didn't understand it all right away, he kept on learning and growing.

I laughed so hard when Mary told me about the feather planting! It brightened that day and each time I retold it to other friends. I still remember it each spring as I go to plant the garden. Now I tell it to the grandchildren, including Johnnie's four sons who live on the farm nearby.

Hilda Born and her husband, Jake, live in Abbotsford, B.C.



Feature

Prayers from all over to the All Over

Anthony J. Looy

Ten years ago Oxford University Press published an anthology of more than 1,000 prayers — primarily Christian prayers, but also a fair sampling of prayers from other faith communities such as Jewish, Muslim, Indian and Buddhist.

Included in *The Oxford Book of Prayer* are two prayers by Martin Luther, but none by John Calvin. In the Muslim section in this anthology there is some poetry from a man called Ali, cousin and son-in-law of Muhammad, the founder of the Muslim religion. One of Ali's prayers ends with the interesting lines:

*For, O my God, I have no
defender from Thee;
let thy might be my defence and
let thy goodness
be my intercessor
My sins have made me afraid;
let thy pardon set me at rest.*

Among the African prayers, there is one by an African schoolgirl, who prayed:

*O Thou great chief, light a
candle in my heart,
that I may see what is therein,
and sweep the
filth from thy dwelling
place.*

This African schoolgirl's prayer reminded me of a collection of religious prayers from Africa which were reviewed several years ago in an issue of *Reformed Journal*. One of the prayers in this issue was by prisoners in a jail in Malawi; one of them leads in the act of contrition and, then, the other inmates respond:

*God of hunger,
we stole, we fought, we fornicated.
We were hungry, so we stole.
We were provoked, so we fought.
She was beautiful, so we sinned.*

In the Christian section of this "Oxford" anthology, there are several prayers from the Old Testament as well as by Jesus and Paul. I also rediscovered

More did not support the king's decision to break with Rome and refused to acknowledge Henry VIII as head of the new Church of England. The king

in a sense it is just the reverse: the true relation in prayer is not when God hears what is prayed for, but when the person praying continues to pray until he is

the scaffold and helped put the rope around his own neck.

Another prayer that — alas! — is not included in this *Oxford Book of Prayer* is the following one:

*I believe in the sun even when it
is not shining;
I believe in love even where
feeling is not;
I believe in God even if he is
silent.*

These three lines were scratched in a wall of a Nazi cell in which a victim of Hitler's Holocaust was kept.

The last section in this anthology is a collection of prayers towards the unity of humankind. One of the more moving is a prayer by the same M. Quoiist mentioned above:

*Here Lord, before you tonight
are the bodies of sleeping men:
The pure body of the tiny child,
The soiled body of the prostitute,*

*The vigorous body of the athlete,
The exhausted body of the factory worker,*

*The soft body of the playboy,
The surfeited body of the rich man,
The starved body of the poor man,*

*The paralyzed body of the cripple,
All bodies, Lord, of all ages,
I offer them all to you, Lord,
and ask you to bless them,
While they lie in silence,
wrapped in your night....
May these bodies be developed,
purified, transfigured,
By those who dwell in them.*

Let us close this glimpse at some prayers with an old Gaelic blessing which is also included in the same anthology:

*May the road rise to meet you.
May the wind be always at your back.
May the sun shine warm upon your face.
May the rains fall softly upon your fields
until we meet again.
May God hold you in the hollow of his hand.*

Anthony Looy is a former school principal who lives in Kingston, Ont., and holds a PhD in history.



the so-called fisherman's prayer, which I saw many years ago on a wall in a friend's home;

*Dear God, be good to me:
The sea is so wide,
and my boat is so small.*

Another very short prayer was by Thomas More, the Christian humanist, a contemporary of Martin Luther and a friend of Erasmus of Rotterdam;

*The things, good Lord, that we
pray for,
Give us the grace to labor for.*

The same Thomas More served for a while as Lord Chancellor of England and was the confidant of King Henry VIII. When Henry VIII wished to divorce Catherine of Aragon in order to marry Anne Boleyn, a bitter dispute ensued between the king and the Pope. Thomas

had More thrown into the Tower. Convicted of "high treason," Thomas More was beheaded in 1535.

Another prayer, by a priest, must strike home with many priests and ministers, probably including my own minister;

*My God grant me the conversion
of my parish,
I am willing to suffer whatsoever
it may please
thee to lay upon me; yes for a
hundred years I
am prepared to endure the sharpest
pain, only
let my people be converted.
My God, convert my parish.*

Somewhere among the poems I found a well-known epitaph, discovered in Elgin Cathedral;

*Here I lie, Martin Elginbrodde;
Have mercy on my soul, Lord
God,
As I would do, were I Lord God
And you were Martin Elginbrodde.*

Prayer teaches us to listen

The following poem illustrates Kierkegaard's insistence that prayer ought to be a matter of listening. In Kierkegaard's words, "The 'immediate' person thinks and imagines that when he prays...the thing he must concentrate upon is that God should hear what he is praying for. Yet in the true, eter-

nal sense it is just the reverse: the one who hears, who hears what God wills." The poet, M. Quoiist, who wrote the following poem, seems to have had an inkling of Kierkegaard's advice;

*I have just hung up; why did he
telephone?*

*I don't know... Oh! I get it...
I talked a lot and listened very
little.*

*Forgive me, Lord, it was a
monologue, and not a dialogue.
I explained my idea and did not
get his;*

*Since I didn't listen, I learned
nothing.*

*Since I didn't listen, I didn't
help,*

*Since I didn't listen, we didn't
communicate.*

*Forgive me, Lord, for we were
connected,*

And now we are cut off.

What is missing in this excellent anthology is a Canadian prayer. Perhaps Louis Riel would make a good candidate. He was tried for "high treason" and condemned to death. Before ascending the scaffold in Regina on a sunny autumn day in 1885, he prayed:

*My God, bless me according to
the intentions
of your Providence, which we
love even when
they are beyond our measure.*

According to his biographer (T. Flanagan), he then ascended



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Education

Gender and education

Now that the concept of charter schools has been governmentally endorsed in Alberta there are a number of parental groups trying to establish publicly funded schools that will carry out their specific vision for schooling. Thus there are groups organizing schools with: a) an exclusive academic emphasis; b) a substantial fine arts component; c) a parental involvement model; d) an alliance with business, and so on. In Edmonton, there is a group of parents trying to forge a junior high charter school for girls only.

According to the rationale for gender exclusive education, young adolescent girls are challenged to achieve more and become more capable students in girls-only settings. Quoting from the research which in past decades illustrated how adolescent girls tend to fall behind the

boys over whom they excelled in earlier grades, these charter school advocates say that the presence of boys lowers girls' self-expectations and self-esteem. Besides, class discipline problems are exaggerated in junior high classes when adolescent boys and girls try out various roles: tough macho; anti-authoritarian rebel; loyal gang member; class clown; sophisticated cynic; sports jock.

An old model

"Enough of this behavior to detract from the tasks of learning," say their parents. "Let us separate our girls from this environment where they can be challenged equally by their same-sex peers without having to contend with gender put-downs and hormonal influences."

Whether these parents will be able to attract the required mini-

mum of 120 adolescent girls to begin their own gender exclusive charter schools remains a question at this point in time.

The reliance on research to make one's point for a girls' only school in 1995 is illustrative of how one can select from a wealth of history, educational experiences, and cultural changes to resurrect dying concepts. In a society where inclusion has forced desegregation upon all, the very notion of segregating girls from boys in schooling institutions flies in the face of that which is known about socialization.

How can we learn to respect those whom we do not know? How can we learn to work together on projects as men and women if we are not exposed to this in school? How do we learn to cope with put-downs, criticism, self esteem defects, if not in the community of the

classroom?

Christ's model

In this Easter season, I think of how Christ managed his travelling classroom, including women and children at every opportunity. In fact, if there was ever a break-through in gender equality in the world of teaching, it was the women finding the empty tomb and proclaiming the resurrection of the Lord to their male counterparts in his classroom. I assume that their self esteem was immensely enhanced as they were enabled to share their story of the discovery and the revelation again and again.

Gender inequality does continue to be a problem in many of the nation's classrooms. But maybe it has more to do with role models, insensitivities, stereotypes and insecurities than the presence of both sexes

EDUCATION

Alyce Oosterhuis



trying to learn how to be men and women together in a new Kingdom.

Alyce Horzenberg Oosterhuis teaches men and women at The King's University College in Edmonton.

Groups in American education debate agree on common principles

ARLINGTON, Va. (EP) — Cultural liberals and conservative Christians have long been at odds over education. That "culture war" remains unresolved — but major participants agreed March 21 to some ground rules for how it should be fought.

A group of 17 organizations representing sharply different philosophies agreed to lend their names to a statement titled, "Religious Liberty, Education, and the Future of American democracy." While the agreement does not settle such issues as school prayer or education vouchers, it does set forth principles meant to guide debate on those issues.

"The inspiration for it was the strong feeling by many of us working in schools on the religious liberty questions that the time had come for us to do better, to behave in a new way toward one another," explained Charles Haynes, a visiting scholar at the Freedom Forum First Amendment Center at Vanderbilt University, who was the major organizer of the effort. "The so-called culture war fights have been heating up, and the school reform battles have

paralyzed and polarized so many local communities and schools."

Forest D. Montgomery, counsel for the Office of Public Affairs of the National Association of Evangelicals, added, "There are a number of us who are concerned about the coarsening of our society, with people shouting and not listening to each other. It's uncivil. This is part of a movement to find common ground, bringing people to the table from the left and the right, whether politically or theologically, to sit down in a civil way and discuss differences."

Six ground rules

To keep the education debate from getting ugly, the statement proposes six "civic ground rules" for addressing conflicts in public education:

* Religious liberty is an inalienable right of every person.

* Citizens in a diverse society must live with differences and commit themselves to work for public policies that are in the best interest of all.

* Public schools belong to all citizens, and must model the democratic process in the development of policies and

curricula.

* Public schools may neither inculcate nor inhibit religion, but must treat religious conviction with fairness and respect. Study about religion is an important part of a complete education.

* Parents have the primary responsibility for the upbringing of their children, including education. Parents and educators should work together to ensure that public education supports the societal values of the community without undermining family values and convictions.

* Civil debate should be conducted without personal attacks, name-calling and ridicule. Participants should treat one another with civility and respect.

Haynes said, "It's very difficult to reach consensus even on those things that may appear to be easily agreed upon. There's so much distrust. We all may speak English, but we speak very different civic languages. When we say parents should be involved in schools, or when we say that kids have religious liberty rights, we often mean very different things. This statement holds us to certain

civic principles that are really part of our constitutional democracy."

Sponsors of the agreement include conservative groups such as the American Center for Law and Justice, the Christian Coalition, Christian Legal Society, and the National Association of Evangelicals, as well as liberal groups such as the National Council of Churches, National Education Association, and People for the American Way.

Not everybody happy

Conspicuous by its absence from the list of sponsors is Focus on the Family, a leading voice of the Christian community in the education policy debate. According to Tom Minnery, vice president of public policy for Focus on the Family, the ministry is in general agreement with the statement and participated in the process drafting it, but did not sign it because of a belief that the statement doesn't go far enough.

"We've had a lot to say lately about sex education in public school classrooms, and school vouchers, and this says nothing about that," explained Minnery.

"The issues we've been dealing with are specific ones, and this statement by its nature doesn't deal with specific issues so we decided not to sign it. But we're not at odds with this group, and we applaud the broad cross-section of people who have come together around this contentious issue."

U.S. Secretary of Education Richard W. Riley also signed the statement, calling it "good news for public education in America." Riley said, "Public education must be sensitive to, and open to, the concerns of religious-minded parents who sometimes feel that they are less than welcome — that their deeply held convictions are being ignored, dismissed or even looked down upon." Riley also urged religious-minded Americans to "respect the freedom of conscience of other Americans, and to not see public education as an enemy."

The statement will be widely distributed throughout the education and Christian communities.

Advice

Thoughtless comments hurt injured pregnant woman

Dear P & M:

Late last year I was involved in a car accident due to icy road conditions. I survived the accident with two broken legs, a broken foot and a broken jaw. After hours of surgery I was in the Intensive Care Unit for six days and in the hospital for six weeks. My injuries kept healing so quickly that the doctors could not believe my progress. I truly believe that my recovery came so quickly because of all the support I received from family, friends and my church community. Every prayer made me stronger.

I am now recovering at home with my husband. Four months after the accident we found out that I am pregnant, which means that I was pregnant before the accident. Our first child! We are very happy and already love our miracle child.

Yet I often find myself crying, unable to handle all of the pressure. I have a hard time coping with the pain I put my family through, not knowing if I would survive or how I would be if I did.

I also have a hard time with thoughtless comments that a number of people, not from the church, have made about my pregnancy. People have come

out and made comments like these: "When is the abortion scheduled?" And "In your situation they should reconsider the time limit for abortions and let you have one as soon as the test comes back telling you what is wrong." And even "Do they know how deformed the baby will be?"

I just don't know how to handle this at this time in my life. I do not have the nerve to get upset with these people; instead, I get upset with myself because if something is wrong it will be my fault because of the accident. How do I deal with the many situations in my life and in my family. I do try to depend on God, but I am often looking for him to give me some type of assurance that I will be walking when this baby is born. And I wonder how I will ever be able to repay my family for their support through all these times.

Dear Post-traumatic Stress:

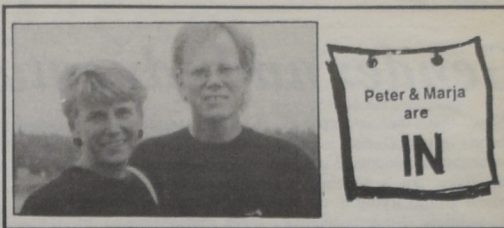
We are shocked by the hurtful comments of those who assume you'll have an abortion or that the baby may be deformed. There is simply no excuse for such brutal insensitivity. A recovery period is a time for

keeping a patient calm and reassured. These people are way out of line!

By now you may have had an ultra-sound. If not, consider taking one so that your doctor can allay your fears. In the meantime, claim Christ's words: "Who of you by worrying can add a single hour to his life? Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own" (Matthew 6:27,34).

Interestingly, you and your child have probably helped each other already. Our panelists observed that a woman is a great cushion for a small fetus, as evidenced by the fact that in this case the baby's life was spared despite a serious car accident. Similarly, your speedy healing may have resulted from the fact that you were pregnant. Apparently, it is not uncommon for a woman to experience quicker recovery from injury or illness because of the changes within due to pregnancy. How about that for a marvelous example of how the Lord makes even a mother and her unborn child interdependent.

That marvelous interdependence also helps us to relax about the pain we put each



other through. Please don't feel guilty about your family's worries. That defeats the whole idea of unconditional love. And don't feel that you have to repay them somehow for their troubles. Let them know you're thankful. Be there for them when it's their turn to receive help. But don't get locked into a "checks and balances" kind of relationship which is all about "owing" people debts and favors.

Jesus said, "When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbor; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous" (Luke 14:12-14).

With these words, Jesus tells us to relax and receive. With this teaching he reminds us that our relationships are to be characterized by God's grace. Let that grace also be the basis for forgiving yourself for any self-

blame you carry about the circumstances surrounding the accident.

Don't feel badly about your frequent need to cry. Your body has been subjected to a terrible trauma. You almost lost your life. You are pregnant with your first child. Your psyche is working hard at sorting out all your feelings. Your body is working hard at healing you and nurturing and helping along the development of your child. What an emotional rollercoaster! There would be a problem if you didn't cry.

Write us when the baby is born. Everyone on the panel is trusting that this baby will be delivered on the same prayers that sped your recovery along in the hospital. We are praying that Psalm 126 will speak for you.

Write to: Peter and Marja Slofstra, 16 Kimbourn Drive, St. Catharines, ON, L2N 5V6

Peter and Marja Slofstra are assisted by an advisory panel consisting of Herman de Jong, Bill Lukke, Tom Zeyl, Marian Van Til and Bert Witvoet

As driveway paving companies roll into town

TORONTO (MCCR) — Before you sign a contract for driveway paving, take a tip from Ontario's consumer ministry. If the price sounds too low, problems may surface later.

If a company is selling paving services door-to-door and asks for a deposit long before the services are to be provided, check the firm's reputation before parting with your cash.

Last year several police departments in Ontario said consumers lost from \$40 to \$100 deposits to promoters who claimed they would provide paving services but disappeared with the cash instead.

Consumers are also cautioned against handing over a very large deposit or dealing with firms whose prices are exceptionally low. These may be a tip off that you are being ap-



proached by fly-by-night operators. A very low price might also indicate poor quality materials.

A paving company working in an area may go door-to-door to find more jobs in the neighborhood. If you plan to hire one of these firms, keep these points in mind.

* Get a written estimate in-

cluding the work involved, amounts and qualities of materials to be used and the size of the area to be paved.

* Call two other paving companies and ask for quotes based on the same specifications.

* Ask the contractor for references from last year's customers and recent ones, and contact a couple of each. Most

problems will surface within a year after the work is done, so if a driveway laid last June is still in good shape, chances are it'll last. Calling a recent client will let you know if the company is keeping up customer service.

* Ask about the warranty and make sure it is clearly spelled out in writing. Most reputable companies offer one-year warranties.

* Expect to be asked some questions. The paving company should want to know if any heavy vehicles will be parked on the driveway, and how old the house is. Owners of new homes are often advised not to have driveways paved until two years after construction, to give the ground time to settle.

Many consumers report satisfaction with work done by paving firms they've found on

their own or through references from friends or neighbors, rather than the first company to knock on their doors.

Regardless of which firm you decide to hire, always get a contract in writing that includes the following:

* The name and address of the contractor — many consumers find they get good service when they deal with local firms. If repairs are needed and the company's equipment is 500 km away, you may have trouble enforcing the warranty.


* Details of the job must be listed. Whether the project to be done is simple resurfacing or includes digging out existing work to ground level, make sure it's fully described in writing.

* The quality and quantity of materials to be used and the final depth of the pavement should be clearly set out.

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(Revised February 1, 1995) Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	SCHIPPER: We, Rudolf and Sharon, thank God for entrusting into our care a healthy baby girl. We named her LESLIE SHARLENE Leslie was born on April 2, 1995, and weighed 7 lbs. 15 oz. Derek, Alicia, Randy and Emilee are very happy with their new baby sister. Thankful and happy grandparents are Mr. Henry Schipper of Aylmer, Ont., and Mr. and Mrs. Peter Jansen of Hagersville, Ont. Home address: 549 Talbot Street West, Aylmer, ON N5H 2T9 ZANTINGH: "Sons are a heritage from the Lord, children a reward from Him" (Ps. 127:3). We, Chris and Monica Zantingh (nee Van Tuyl), thank the Lord for the safe arrival of our first child, a son. LUKE CHRISTOPHER born on Friday, Feb. 10, 1995. Sharing in our joy are Luke's grandparents, Grandpa and Grandma Zantingh of Dunnville, Ont., (Rick and Willy's 13th grandchild), and Opa and Oma Van Tuyl of Wellandport, Ont., (Joe and Ann's fifth grandchild). Luke is the 146th great-grandchild of Henry Zantingh and 32nd great-grandchild for Wilfred and Christine Sjaarda, all of Shalom Manor in Grimsby, Ont. He is the fifth great-grandchild of Mrs. Adriana Van Tuyl of Wellandport, Ont., and the 14th great-grandchild for Jurjen and Jurriena Hartman of Wellington Chr. Homes in Hamilton, Ont.	 <i>Congratulations to Simen and Sylvia Feddema on their 65th wedding anniversary!</i>	1930 1995 With great joy and thankfulness to our Lord we will, the Lord willing, on April 29, 1995, celebrate the 65th wedding anniversary of our parents, grandparents and great-grandparents SIMEN and SYLVIA (SYKE) FEDDEMA (nee BOERSMA) We thank the Lord for the many years He has given you and we pray that He will continue to bless you and keep you in His care. Congratulations and love from your children, grandchildren and great-grandchildren: Shirley & Albert Van Belle — Kendal, Ont. Joe & Sally Feddema — Kettleby, Ont. Pete & Tina Feddema — Beamsville, Ont. Jack & Grace Feddema — Kendal, Ont. Bill Feddema (deceased) Rienk & Tinie Feddema — Bowmanville, Ont. Sarah & Shannon Riley — Port Perry, Ont. John & Femmie Feddema — Goodwood, Ont. Grace & Ray Ravensbergen — Coquitlam, B.C. Anna Feddema — Vancouver, B.C. 33 grandchildren and 52 great-grandchildren. Home address: 7900 McLaughlin Rd. South, Hope Tower Apt. 609, Brampton, ON L6V 3N2	Anniversaries Amersfoort London 1955 1995 With thankfulness to God we joyfully announce the 40th wedding anniversary on May 6, 1995, of our parents and grandparents TOM and AUDREY KEMPKE (nee VANDE KAMP) God has graciously blessed you throughout the past 40 years and we pray that He will continue to guide and keep you both. With all our love, Peter & Karen — London Marianne & Bert — London David, Laurie, Miranda Theo & Caroline — St. Thomas Kayla Helen & Charly — Port Stanley Melanie, Peter, Selena William & Sue — Grand Rapids Beth, Timmy, Michael Joan & Phil — Samia Daniel, Tom Georgie & Murray — Sombra Christie, Michael Family and friends are invited to an open house on May 6, 1995, from 2:30-4:00 p.m., at London Parental Chr. School, 202 Clarke Road, London, ON N5Z 2H8 Best wishes only. Home address: 63 Price Street, London, ON N5Z 2H8	Anniversaries 1945 May 4 1995 Zwinderen, Dr. Mt. Hope, Ont. "If your presence does not go with us, do not send us up from here" (Ex. 23:15a). With praise and thanksgiving to our heavenly father we look forward to celebrating the 50th wedding anniversary of our parents and grandparents BERT and TINA LUBBERTS (WOLTING) May God bless you and keep you in His care. Congratulations and all our love. Mark & Jane Heerema — Ingersoll, Ont. Hank & Janie Visser — Georgetown, Ont. John & Dianne Lubberts — Beamsville, Ont. Tim Lubberts — Toronto, Ont. Hilbert & Mary Bokma — Fenwick, Ont. Arthur Lubberts (deceased in 1969) Ralph & Ruth Veldstra — Jarvis, Ont. Fred & Rose Hoogedoorn — Beamsville, Ont. 25 grandchildren and one great-grandchild. Home address: 478 Glancaster Road, R.R. 1, Mount Hope, ON L0R 1W0	Anniversaries  Our help comes from the Lord, the Maker of heaven and earth. On April 23, 1995, our parents JAN DIRK PEREBOOM and MARIA ELISABETH van APEL-DOORN celebrate their 40th anniversary. The Lord will watch over your coming and going, both now and forevermore. Liz Pereboom & Henry Klumpenhauer — Edmonton, Alta. Mia, Tys Derk Pereboom — New Haven, Connecticut J. Pieter Pereboom & Margaret Dijkhuis — Ilderton, Ont. Bert & Valerie Pereboom — Ottawa, Ont. Dirk, Willem Maarten Pereboom & Ruth Baker — Salisbury, Maryland Jodie Pereboom-Bomhof & Tom Bomhof — Coquitlam, B.C. Elisabeth, Anna Address: 3886 19th Street, Jordan, ON L0R 1S0
Births HOFFSTEE (nee VAN GALEN): With thankfulness to the Lord, giver of all life, Edward and Anita praise God for the safe arrival of their son LUKE DANIEL 8 lbs, 11 1/2 oz., born on April 7, 1995. A little brother for Pieter and Eric. Fifth grandchild of Mr. and Mrs. Neal Van Galen of London, Ont., and third grandchild of Mrs. Tine Hofstee-Hania of Oppenhuizen, the Netherlands. Address: 17-217 Martine Ave., London, ON N5V 4P5	Marriages  SIKMA/VAN BRUIJSEN: We, the parents, Peter and Jane Sikma and John and Marguerite van Bruijssen, thank the Lord for uniting their children JOYCE PHYLLIS SIKMA and ANDREW PETER VAN BRUIJSEN on the 29th of April, 1995, at 11 a.m., D.V., at Maranatha Chr. Ref. Church, Bowmanville, Ont. Pastor Jim Pot of West End Chr. Ref. Church, Edmonton, Alta., will be officiating. Ephesians 4:15, 16. Address: 72 Metcalf Str., R.R.#8, Newcastle, ON L1B 1L9					
			For Rent Attractive one-bedroom basement apartment, Hamilton West Mountain, Ont. Private entrance and parking. Available May 1, 1995. \$395 per month, utilities included. One year lease. Call (905) 383-6556			
		Look for our Special Events Page on page 7...				

Classifieds

Obituaries	Personal	Teachers	Teachers	Teachers
<p>Groningen, Gr. Rexdale, Ont. Nov. 26, 1916 - March 29, 1995 On Wednesday, March 29, 1995, the Lord called home His child WILLE JAN HUIZENGA in his 79th year, after a short battle with cancer. Loving husband for 51 years of Diet Huizenga. Dear father of: Lammert & Mary Huizenga — Bramalea, Ont. Dia & Gerry terHaar — Clarkson, Ont. Peter & Tina Huizenga — Sandford, Ont. Willy & Linda Huizenga — Beeton, Ont. Dear Opa of 18 grandchildren and three great-grandchildren. Correspondence address: 53 Barker Ave., Rexdale, ON L5J 1V6</p>	<p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>	<p>BRAMPTON, Ont.: John Knox Chr. School is inviting applications for a full-time position in the intermediate grades, as well as a 40% position in junior kindergarten. All interested in applying, please forward your application and resume to: Mr. I. Witteveen, Principal John Knox Chr. School 82 McLaughlin Rd. S. Brampton, ON L6Y 2C7 Phone: (905) 451-3236 Fax: (905) 451-3448</p>	<p>ST. CATHARINES, Ont. Beacon Chr. High School requires an ENGLISH TEACHER in Grades 9-OAC for the 1995-96 school year. Send resume and statement of educational philosophy to: Ted Harris, Principal Beacon Chr. High School 2 O'Malley Drive St. Catharines, ON L2N 6N7</p>	<p>WELLANDPORT, Ont.: Wellandport Chr. School invites applications for a full-time teacher aide for the 1995-96 school year. Those with experience in special education and the ability to assist in developing and implementing learning strategies for developmentally and physically challenged students are encouraged to apply. For a detailed task description contact the school. Forward your applications and enquiries to: William Thies Wellandport Chr. School R.R. 1 Wellandport, ON L0R 2J0 (905) 386-6272 (school) (905) 892-2155 (home) Deadline for applications is May 5, 1995.</p>
	<p>Summer Job Market</p>	<p>HOUSTON, B.C.: Houston Chr. School is an expanding school that needs to fill the following position: PRINCIPAL/TEACHER Interested teachers are encouraged to contact the school: Houston Chr. School Doyle Smiens, Principal Box 237 Houston, ON V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7736</p>	<p>Church News Christian Reformed Church Calls accepted: — to Cephas, Peterborough, Ont., Rev. Wm. T. Koopmans of Orangeville, Ont. — to Bethel, Lacombe, Alta., Rev. Kirk MacNeil of Lindsay, Ont.</p>	<p>Miscellaneous</p>
<p>Job Opportunities Christian Courier is looking for a regional reporter in the Edmonton area and for one in the Montreal area. If you're interested in writing a news story for us once a month and getting paid for it, please contact the editor at 4-261 Martindale Rd., St. Catharines, ON L2W 1A1, or telephone: (905) 682-8311.</p>	<p>Student with theatre major, theology major, philosophy minor seeking employment in Hamilton, Toronto or elsewhere in Golden Horseshoe. I have: extensive computer experience; high research competence; solid writing/journalistic ability; good people skills. Experience includes: teaching assistant, tutor, researcher, writer/editor, data entry, sound technician, word processor, sales clerk. Winston Neutel (905) 304-1138.</p>	<p>MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 7. In September 1995 a Middle School concept will also be implemented. We are now accepting applications for a possible primary teaching position for the 1995/96 school year. Please send resumes to: Rod Berg, Principal Haney-Pitt Meadows Chr. School 12140 203rd St. Maple Ridge, BC V2X 4V5 Phone: (604) 465-4442 Fax: (604) 465-1685.</p>	<p>Renew your CC subscription now!  Our Circulation Manager is at her job every day trying to keep our subscriptions up to date. We spend thousands of dollars each year in postage sending out renewal notices, reminders, etc. To top it off, Canada Post charges us an extra fee for using the handy business-reply envelopes we make available. This means that in order to get a subscription renewed we have to pay close to \$1.00 in postage alone!</p>	
<p>Full-time employment needed in greenhouse. Job entails cutting flowers, planting and cleaning bulbs. VIRGIL GREENHOUSES 337 Hunter Rd. Niagara-on-the-Lake, Ont. Phone: (905) 468-4759</p>	<p>Gardening, parent relief, landscaping, office, tutoring, library — siblings, 16 and 20, have experience, will work hard. David and Roxanne Rupke (905) 851-7636.</p>	<p>ORANGEVILLE, Ont.: Orangeville Chr. School invites applications for a part-time resource/principal's relief teacher (intermediate level), and a possible teaching position at the junior level. The ability to teach music (instrumental and vocal) would be an asset. Please send a letter of application and resume to: Mr. George Hoytema, Principal Orangeville Chr. School P.O. Box 176 Orangeville, ON L9W 2Z6 Phone: (519) 941-3381</p>	<p>The computer label on your <i>Christian Courier</i> copy shows the month in which your subscription is due. If your label shows that your subscription is due two or three months from now, kindly consider sending us the renewal fee ahead of time. This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!</p>	<p>Be an early bird! We appreciate your co-operation. Please use the coupon below when sending us your renewal fee.</p>
<p>Growing rural congregation of 700 members, 50 per cent of whom are under 25 years of age, is seeking a qualified individual to enhance its youth ministry. The ability to lead in worship will be an asset. Reply to: WoodyNook CRC Lacombe, Alta. c/o John Vander Meulen Phone (403) 748-2765 or fax (403) 885-2122</p>	<p>Teachers BARRIE, Ont.: Timothy Chr. School is accepting applications for possible openings in junior kindergarten and intermediate grades. Computer expertise would be an asset. Send resumes to the attention of: Mrs. Jane Tjeerdema c/o Timothy Chr. School 49 Ferris Lane Barrie, ON L4M 2Y1</p>	<p>OSHAWA, Ont.: Immanuel Chr. School has a definite opening in the primary/junior area for 1995/96 and a possible opening for senior Kindergarten/junior Kindergarten (60%). Applicants should send resume, letter of application and statement of faith to: Stan Baker, Principal Immanuel Chr. School 849 Rossland Road West Oshawa, ON L1H 7K4</p>	<p>COUPON Please renew my C.C. subscription for the period indicated: <input type="checkbox"/> one-year renewal. Enclosed is \$43.50 (\$35.00 U.S.) <input type="checkbox"/> two-year renewal. Enclosed is \$82.00 (\$66.00 U.S.) <input type="checkbox"/> three-year renewal. Enclosed is \$123.00 (\$99.00 U.S.) Name _____ Address _____ City/Town _____ Code _____ P.S. If possible, glue your label in this space, or enclose it. Send to: 4-261 Martindale Road, St. Catharines, ON L2W 1A1</p>	<p>Personal How to Write Your Memoirs (or how to talk your parents into writing theirs). Booklet with interviewing, writing, and publishing information. Forms and resources list. Send \$7.95 to FMP, 44 South Dr., St. Catharines, ON L2R 4V2.</p>

Classifieds

Miscellaneous	Personal	Vacations	Job Opportunities	Job Opportunities
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Church Position Available

In the spring of 1995 the First Chr. Ref. Church of
Kemptonville, Ont., will be in need of a pastor. We are a small
church of 47 families, and are looking for someone with
enthusiasm and a sincere Christian faith. For more information call
Ranger Devries at (613) 826-2415, or write to First Chr. Ref.
Church of Kemptonville, R.R.#5, Kemptonville, ON K0G 1J0

THE SEAFARERS CENTRE

The Seafarers Centre invites applications for the position
of **Host Couple**. Applicants should be a married couple with
the following qualifications: strong Christian commitment,
desire to work in a mission setting, good ability to
communicate (foreign language skills a plus). Position open
July 1, 1995. Send resumes or inquiries to **Rev. Mike
Winnowski**, 201 rue de la Commune West, Montreal,
QC, H2Y 2C9 Canada, Phone: (514) 844-1476.

Job Opportunities

International Executive Director

Christian Reformed World Missions Committee (CRWM)

The Christian Reformed Church in North America is seeking applicants for the position
of **CRWM International Executive Director**. This position is responsible for the ad-
ministration of CRWM International, including all of its overseas mission, the co-ordina-
tion of CRWM Canada, and CRWM USA, with special responsibility for CRWM Interna-
tional. The successful candidate should be capable of providing visionary leadership in
all aspects of the mission and ministries of CRWM. The qualified applicant must have
demonstrated experience and training in missiology, theology, and organizational
management. Working knowledge of the Christian Reformed Church and one or more of
its mission fields, and membership in the Christian Reformed Church is required.

A detailed job description is available upon request. For consideration, please submit by
July 1, 1995, a copy of your resume and a letter stating your interest to:

Director of Personnel
Christian Reformed Church in North America
2850 Kalamazoo Ave., SE
Grand Rapids, MI 40560-0500
(616) 247-5881/FAX (616) 246-0834

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Events

Office Space For Rent

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Arie Koole (905) 562-4126, Ext. 102

ATTENTION

Open house for Rev. Carl D. Tuyl cancelled!

Just before this issue went to press, the family of Rev.
Tuyl informed us that he is recuperating from an
emergency gallbladder operation (he's doing fine), and
that the open house, scheduled for April 22, 1995, at the
Willowdale CRC, has been postponed until further notice!
C.C. Staff.

Classifieds

Events	Events	Events	Events	Miscellaneous
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"male and female God created them..."

Genesis 1:27

Ever Wonder Why? Vive la Différence!

Gender Issues for Contemporary Christians

Featuring Elaine Storkey, Christian Impact, London, England

Elaine Storkey is a prominent voice in England on contemporary Christianity and gender issues; she is a teacher at Christian Impact, and serves as an advisor to the Archbishop of Canterbury on gender concerns. She has written extensively on this topic. **The personal warmth and deep insight she brings to this topic will create a conference that should not be missed!**

1995 Ontario Family Conference, August 4-7

Presented by the Institute for Christian Studies.

Call ICS at (416) 979-2331 for more info.

The Royal Male Choir Mastreechter Staar of the Netherlands accompanied by 2 grand piano pianists

Alumni Hall

The University of Western Ontario, London, Ont.
Thursday, May 11, 1995, at 7:30 p.m.

One of Europe's most famous male choirs, they have received 8 Golden Records and The Golden Tulip Award. It was formed in 1893 under the patronage of Queen Wilhelmina of the Netherlands.

The repertoire of the 155 member choir includes:
CLASSIC • FOLK • RELIGIOUS • NEGRO • SPIRITUAL • MUSICAL
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SLP

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Christ Washing the Disciples Feet (Rembrandt, 1653/60)

Calendar of Events

April 22 "Men in Praise." Christian Male Chorus Festival (200 voices, six choruses), 7:30 p.m., North Park Community Church, 1400 Fanshawe Park Rd., E., London, Ont. Tickets: (519) 773-3267.

April 22-29 Spring concerts by the OCMA choirs and band (Leendert Kooij, director), with Andre Knevel at the organ. Apr. 22: 7:30 p.m., Trinity United Church (Park & Main), Newmarket, Ont.; Apr. 29: 8 p.m., Melville United Church, Fergus, Ont. Tickets: (416) 636-9779.

April 23 Dutch worship service led by Rev. John D. Hellinga, 3 p.m., CRC, Ancaster, Ont.

April 25-May 2 CSS's Harry Houtman will be in Alberta.

April 28 Organ concert by Dr. Delores Bruch, 8 p.m., Redeemer College auditorium, Ancaster, Ont. Info/tickets (905) 648-2131.

April 28 Concert by the "Hosanna Mixed Choir" and the "Mattaniah Male Choir," 8 p.m., Chalmers United Church, Woodstock, Ont.

April 28-29 "Dancing the Resurrection," a sacred dance festival in London, Ont. Friday: 8 p.m., concert. Sat.: 9-5 p.m., workshops with Alexandra Caverly-Lowery, adjunct professor of dance at York University, and others. Info.: Rev. Louise Peters (519) 485-0502 or Agnes Kramer (519) 451-6344.

April 29/30 "And your daughters shall prophesy" — celebrating the gift of voice, a conference of encouragement for women of the Chr. Ref. Church. Keynote address, workshops and workshop. Location: CRC, Richmond Hill, Ont. Conference registrar: Janet Suk Roukema. Info.: (905) 451-8240.

April 29 Special meeting sponsored by "Christian Rainbows." Speaker: Dr. Wasserman, Senior Psychiatrist, Hamilton Psychiatric Hospital. For the families and friends of the long-term mentally ill. At 8 p.m., Rehoboth Can. Ref. Church, Hwy. 5, Burlington/Waterdown, Ont. Info.: (905) 639-1075 or 631-0307.

April 30 Retirement of Rev. Jelle and Alice Nutma. Special service at 3 p.m., East CRC, Metcalfe St., Strathroy, Ont. Info.: (519) 245-0342.

May 1 First of two recitals by Carolyn Stronks-Zeyl, Master of Flute Performance candidate, 8 p.m., Walter Hall, Edward Johnson Building U. of T., 80 Queen's Park, Toronto, Ont. Works by Bach, Ibert, Hanson, Reinecke and Hetu. Free admission!

May 6 Family Outreach — sponsored conference on alcoholism and other drug addictions. Speaker: Dr. Rich Greengood. At 9 a.m., Westmount CRC, Strathroy, Ont. Info./registration: (905) 679-6490.

May 9 The famous Royal Dutch male chorus "Mastreechter Staar" performs at 8 p.m., Redeemer College, Ancaster, Ont. Hosted by the Ladies Auxiliary of the Dutch Canadian Legion, the concert is part of the 50th anniversary of the Liberation festivities in the Hamilton area. Tickets & Info.: Joyce Korthuis (905) 383-9477.

May 10 "Convention 1995" of the Can. Fed. of Chr. Ref. Women, 10 a.m., Bingham's Park, 1380 Victoria St., N., Kitchener, Ont. Speakers: Rev. Ralph Koops and Herman de Jong. Music by Will Lammers (organ/piano) and the Smithville DCHS Choir, directed by Peter Bulthuis. Theme: "Liberated in Christ." Info. (905) 945-5335.

May 11 Concert by "The Royal Male Choir Mastreechter Staar," 7:30 p.m., Alumni Hall, University of Western Ontario, London, Ont. Info. & tickets: (519) 631-9604.

May 12 Concert by the "Pro Musica" choir (Ian Sadler, director), 8 p.m., Can. Ref. Church, 1225 Hwy. 5, Burlington, Ont. Info./tickets: Marj Sieva (905) 632-1347.

May 19-21 "Reformed Engaged Encounter," an opportunity for couples contemplating engagement or Christian marriage, at Crieff Hills Retreat Centre, Guelph, Ont. Info.: (905) 935-6875.

May 20 Organ concert by Jennifer VanderVege-Van Amerongen, 8 p.m., Can. Ref. Church, Beamsville, Ont. Free will offering.

June 4 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, Ancaster, Ont.

Classifieds

Miscellaneous

Miscellaneous

Miscellaneous

Miscellaneous

Miscellaneous

CHRISTIAN COURIER needs TELEMARKETERS

Christian Courier's telemarketing campaign, started in 1994, continues. As of Dec. 31, 1994, 12 communities had been canvassed yielding a total of about 300 new subscribers! A warm thank you to all telemarketers who made this possible.

We need local volunteers all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must know the people in their community and must have a warm heart for CCI. You can't beat the personal touch.

Don't let telemarketing scare you... It's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say two or three evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.

Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax me or Bert Witvoet. Thank you very much!
Stan de Jong, Business Manager.

Address: 4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

Hire a student!

Summer Job Market

This summer why not hire a student to help you ease your workload and get some extra things done? This spring, students will advertise their skills in our Summer Job Market section of the Classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.



The Living Word

Sermons for reading services.

Contact:

R. Vander Ploeg Secy./Treas.

210 Clarke St. N.

Woodstock, ON N4S 7M7

Phone: (519) 539-2117

Save money
by using
our Classifieds!

Summer Job Market

Attention: All students

We know that many of you are thinking about summer jobs at this time.

As in previous years Christian Courier will carry the Summer Job Market section in the Classifieds.

We urge you to check this section until May 26.

Send us your announcement now and include name, age, address, phone number, experience and the type of work you are seeking. Be as brief as possible! Please note:

1) We will run your ad in four (4) consecutive issues of *Christian Courier*.

2) Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

3) In previous years we offered this service free of charge. Due to tough economic times, we are compelled to begin charging a small fee for the space used. We suggest you send us a cheque for \$5.00 x the number of weeks you wish us to run the ad (maximum \$20.00, GST incl.).

Good job hunting!

Stan de Jong
Manager

CHRISTIAN EDUCATORS SUMMER courses '95

EDUCATION 538

Staff Supervision & Development
Instructor:

Mr. James Vreugdenhil,
Sessional Lecturer in Education, and
Education Coordinator of the Ontario
Alliance of Christian Schools

Sessions: July 3 - 21

Offered jointly with OCSAA

EDUCATION 406

Systems and Foundations of
Education (Distance Education)

Instructor:

Dr. John Friend,
Associate Professor of Education

First Session: July 4

Second Session: July 19

Third Session: Scheduled for September

Offered in cooperation with OCSAA

EDUCATION 231

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Inner-City churches work together to help people in need

Maria Stam

LONDON, Ont. — The building on 749 Little Simcoe Street has nothing in common with the dreariness of many apartment houses in the city. Its white window frames and iron balcony railings surrounded by soft-red-brick walls gives it a friendly, inviting appearance. Located in a somewhat neglected area, one easily agrees with Sister Veronica Cooke, the live-in-support person, when she says, "Our building is a real asset to this old, industrial section of the city."

Built under the patronage of the London Intercity Faith Team (Lift) with the financial support of provincial and federal housing authorities, it is called Elaine Lucas Place, after the first chairperson of the team. The rent of 30 of the 32 units is geared to income. Two of the apartments have wheelchair access to serve handicapped people. Lift donated the blinds for all bedrooms.

Occupied since November 1994, the official opening will take place on May 12, 1995.

For the mentally ill

The first house built under Lift's auspices on 446 Queen's Avenue was opened in 1992. The 12 apartments, occupied by persons with a mental illness, have been attached to an already existing small house, offered to Lift by the Sisters of St. Joseph's. Financial help came from the Canadian Mortgage and Housing Corporation. Lift donated blinds for all the windows as well as a television set for the common living room.

The live-in-support person, Elizabeth Sexton, praises the homey atmosphere of the building. A bright dining room on the ground floor is used twice a week to gather the residents for a meal, cooked by Elizabeth.

Eleven churches

Both buildings are supervised by the board of "Lift Non-Profit Housing of London Inc.," which reports to the council. These two bodies form the coalition of the 11 downtown churches. Established in 1986 it encompasses four United, two Anglican, and one each of the Roman Catholic, Lutheran, Baptist, Presbyterian and Christian



Sister Veronica Cooke and two residents in front of 749 Little Simcoe Street, London, Ont.

Reformed churches. The First Christian Reformed Church joined the team in 1992.

Congregations are asked to appoint two members each for the Council and the Housing Board to represent them. The mission statement of the coalition reads: "The London Inner-

city Faith Team is a coalition of 11 churches engaged in critical analysis of the social needs of the community and attempting to respond together in faith to those needs."

Youth action centre

The coalition submits an an-

nual report to the participating churches, while once a month their pastors meet for a luncheon to discuss the team's activities and future plans. A yearly ecumenical prayer service is being conducted in one of the churches during the week of Christian Unity.

Elaine Lucas, who is chairing the coalition this year again, speaks enthusiastically about its plan for the near future. "Our Christian concern for the youth of the inner city challenges members to concentrate on supporting them," she says. "Lift hopes to become a lead agency for a youth action centre. The proposal for such a centre will be submitted to the city administration."

Support for youth urgent

The plan is to establish a new, separate board for the youth centre which will also be responsible to the council. This forthcoming endeavor of the coalition has already been endorsed anonymously by all leaders of the 11 churches.

"Once the centre becomes reality, we are planning to appoint professionals like a psychologist, psychiatrist, social worker and nurse for the centre," Elaine Lucas explains.

All members consider support to the youth an urgent Christian obligation in today's society in which young people often miss the protective shelter of a family.

London Christian high school student needs marrow transplant

You may be able to help

Marian Van Til

LONDON, Ont. — Nadine Terry, a 13-year-old student at London District Christian Secondary School, was diagnosed last October 15 with leukemia. After a round of chemotherapy she is still "in desperate need of a bone marrow transplant," says Mary Haven, one of Nadine's teachers.

Humanly speaking, Nadine's life hangs on getting that transplant. But neither her parents nor three siblings have compatible marrow. So the Red Cross is looking for donors who would be compatible.

Nadine's parents, David and Anita, have set up the Nadine Terry Fund to raise money

which will help the Red Cross test as many potential donors as possible. The Terry's have also worked through their church, North Park Community Church in London, which has donated funds and acted as the site of information seminars.

Help her fight

To be a donor you need to be between the ages of 17 and 50 and in good health. "You are especially encouraged to be tested if you are from a similar background as Nadine's (German or Hungarian)," says the Red Cross.

If you think you can be of help, perhaps as a potential bone marrow donor, call your local Red Cross and ask about the



Nadine Terry

bone marrow transplant registry and the Nadine Terry Fund. Send financial contributions to: Canadian Red Cross Society (Nadine Terry Fund), 850 Commissioners Road East, London, ON N6C 2V5; (519) 681-7330.

Nadine has kept fighting, even when during chemo-

therapy her weight dipped to 79 pounds, reports the *London Free Press*. Doctors at one point offered to let her stop the chemo. Nadine and her parents discussed that option, knowing what the result would be. Nadine opted to suffer through it. "Even if there was a one per cent chance, we would keep fighting," she says.

Thinkbit

"In Christ, the whole world is mine to have; not to chase."

Ken Vandersluis,
Chatham, Ont.